

# Humanist

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### CO-EXISTENCE

By Professor Kathleen Lonsdale, D.B.E., F.R.S.

FROM AN ADDRESS BY  
DR. D. MICHAEL MORANDINI

### Churches and Asylums

By William Edward Zeuch, Ph.D.

#### EDITORIAL

NEWS AND VIEWS

IDEALS TO LIVE BY

#### THE IDEAL OF HUMANISM

We are seeking to present Humanism as a religious philosophy which denies no particular faith, but which provides a path over which all people can travel toward a unity that rises above the barriers of the beliefs which divide them. In behalf of this common faith, we emphasize a constructive approach rather than opposition to traditional philosophies.

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# TEN AIMS OF HUMANIST WORLD FELLOWSHIP

- 1—Full endorsement of the Universal Declaration of Human Rights approved by the General Assembly of the United Nations at the Plenary meeting December 10, 1948, and world-wide implementation and fulfillment of those rights at the earliest possible moment.
- 2—The use of science to serve society, creatively, constructively, and altruistically in the preservation of life, the production of abundance of goods and services, and the promotion of health and happiness.
- 3—The establishment and furthering of scientific integral education in all schools and colleges so as to emancipate all peoples from the thralldom of ignorance, superstition, prejudices and myths which impede individual development and forestall social progress.
- 4—The widest promotion of the creative arts so as to release all potential artistic abilities and raise the general level of artistic appreciation.
- 5—The increase of social, recreational and travel activities in order to broaden the outlook and improve the intercultural understanding among all peoples.
- 6—A quickened conservation of the world's natural resources, including human resources, so as to arrest their wasteful exhaustion and wanton destruction and thus insure their longest preservation and widest beneficial use for man's survival on this planet.
- 7—The inauguration of a world-wide economy of abundance through national economic planning and international economic cooperation so as to provide a shared plenty for all peoples.
- 8—The advancement of the good life on the basis of a morality determined by historical human experience and contemporary scientific research.
- 9—The development of a coordinated private, cooperative and public medical program which will provide preventive as well as curative medicine and include adequate public health education and personal health counseling.
- 10—The expansion of United Nations functions (1) to include international police power with sufficient armed forces to prevent war and (2) international economic controls capable of preventing world-wide monopolies and/or cartels.

(Successor to WELCOME NEWS)  
**HUMANIST WORLD DIGEST**

A Quarterly of Liberal Religion

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## **CO-EXISTENCE**

**By Professor Kathleen Lonsdale, D.B.E., F.R.S.**

(Substance of an address to the Executive Committee, WILPE,  
in Hamburg, July, 1955.)

I want you to keep in the back of your mind the fact that 2000 years ago the world population was 250 million. One hundred years ago it was 1100 million, now it is over 2400 million and in one hundred years time it will be 5000 million. Many experts believe that 5000 million is the maximum number of people that this world can support in reasonable comfort, even with an optimum distribution. In our great-grandchildren's time, life may be a grim struggle for existence, quite apart from co-existence.

In discussing the immediate problem of co-existence we are, however, thinking of East and West, of communist and non-communist, of different races, of oppressor and oppressed, or of danger spots like Formosa, Korea, North Africa, Latin America, Viet-Nam or Germany.

Co-existence is one stage only in the process of living happily together. It is better than cold war and much better than hot war, but not as good as active co-operation or as a world commonwealth, or united states of the world.

No stage is entirely isolated. Even in wartime certain forms of co-operation exist. Diplomats are not murdered, they are exchanged. Prisoners-of-war send postcards to their homes—sometimes. There is some discreet exchange of technical information through neutral countries if both parties need it.

### **Differing Points of View**

Let us examine the difficulties in peoples' minds: First, from the communist point of view, there is the certainty that capitalism depends upon the maintenance of sectional trade advantages,



upon the exploitation of the working classes and backward peoples, and that this is bound to lead to violent conflict: to conflict between capitalist rivals and an attempt to eliminate the communist economies because they may prove to be trade rivals. Certainly the history of Japan lends support to this view. Again, from the communist point of view there is the certainty that some sectional interests in capitalist nations who for various reasons wish to eliminate communism are prepared to go to any lengths—even to risk war—in order to do so. And finally, there is the belief that capitalism is evil and must be eliminated.

From the Western point of view there is the belief that the Communists only want peace in order to build up their strength, to make their internal economy secure, to train military and scientific personnel, to continue their infiltration of Western and Asian countries, but have not renounced their intention of achieving ultimate world Communism even if it means world war. There is the belief that any weakening of the West may encourage attack and that defeat would mean mental and perhaps physical slavery, together with the corruption of the minds of children. There is the realization that Communists really do believe in their own religion, that their missionary zeal greatly surpasses the missionary zeal of the West either for Christianity or for democracy—which are not identical. There is the belief that unless democracy is defended by force it will be overwhelmed: an attitude which shows a lack of faith in the moral strength of democracy! There is the real belief that Communism is evil, that it necessarily means slave labor camps, anti-religion, secret police, thought control and a new Dark Age.

There is the belief on both sides in "negotiation from strength", "peace through strength"; and that strength means weakening your opponent by any means whatever as well as keeping your own defenses strong.

Let us begin by assuming that we are **all** of us thoroughly **bad in practice**. I think that we shall find that we must also assume that we are all fundamentally capable of goodness.

What we must all recognize is that, (1) as Bertrand Russell has said, the alternatives we now have to face are "co-existence or no existence." A world war, even if begun with so-called conventional weapons, would almost certainly end as a nuclear war. And an H-bomb war would be not just death, but lingering torture for millions; it would mean the deliberate debasement of the human race. (2) A permanent condition of cold war is impossible and undesirable because opposition from without

strengthens any bad regime. (3) We do co-exist and even co-operate, even now, both as individuals and as nations, with people whose politics, religion and habits are different from ours. If Britain, France, Yugoslavia, Turkey, Spain, Burma, India and Thailand can co-exist with the USA, if Burma and India can co-exist with the USSR and China, why cannot we all co-exist together? (4) We must remember that fear conditions the minds of children, and that in any case we are conditioning them ourselves. Many of our children regard religion as nothing but superstition, because we don't put it into practice. (5) We all know also that there have been religious persecutions in the past in our own countries and that cruelty may be an historical phase. It is not easy to bypass the stages of history. (6) Finally we know that self-righteousness is a powerful cause of war. We see ourselves as the policeman and the other man as the criminal. Wars, however, can never be just; they never have been, because in wartime each side claims not only the right to be a policeman, but to be judge, jury and executioner also. In a nuclear war, however, we shall be our own executioner.

### **Training for Co-operation**

Yet it is of no use just saying "Let's co-exist." Education, preparation and training are needed for real co-operation.

(1) We must learn to live and work together, to be willing to visit and talk together, without bitterness, without recrimination, without back-biting, but also without self-assertion and selfishness. We must each admit that we ourselves have done wrong, that we do not have all wisdom and all knowledge. We must recognize our own weakness and deliberately tolerate the weaknesses of others. When we live with children we do not expect them to behave as adults. If someone in our home has a bad temper, we avoid the circumstances that provoke it.

(2) Just as on a personal level we try to be accommodating, so we must try to understand one another at a national level. We must recognize that we may have very different standards, values, habits in our attitude, for example, to punctuality, to cleanliness, to courtesy, to work, to religious observance or even to truth. We must learn not to irritate or be irritated by others. We may of course try to educate one another, but we must do it in a non-offensive way. Above all, we must learn to **laugh together**, even though our sense of humor may be different. It is, I believe, excellent for this purpose that young people should travel abroad, to International Work Camps, Seminars, Sum-



mer Schools, through Youth Hostels Associations and other non-military travel organizations: that they should work abroad with, for example, the **Service Civil International** (International Voluntary Service for Peace).

(3) We must help people to realize that violence and submission are not the only alternatives to each other. It is possible to oppose community wrong-doing in a non-violent and constructive way, by individual vigilance and determination neither to condone nor to ignore nor to participate in community wrong-doing, sectional selfishness, bureaucratic inhumanity, racial discrimination, whatever the consequences and even if one seems to stand absolutely alone. Whenever we join ourselves into societies or organizations for the promotion of right community behavior, we must realize that such societies are only effective insofar as they are composed of individuals who would act rightly even if no one else did. It is very important indeed that children, and young people especially, should be trained in the duty and in the techniques of non-violent resistance to wrong laws (such as those directed to encourage racial segregation or superiority), to group pressures involving wrong social action (in regard to sexual irregularities, gambling, drinking to excess, duelling, etc.), to religious persecution, to State interference with scientific integrity, to the imposition of loyalty oaths or other interference with civil liberties.

(4) It is also necessary that we should learn to live together as a family does, not **expecting** one another to cheat, to rob or to murder. An atmosphere of trust can only be built up slowly and it needs demonstrations of sincerity, of charity and of generosity on all sides.

### **Immediate and Ultimate Aims**

(5) We must also recognize the possibility of working simultaneously both for ultimate future aims, such as total disarmament, and for immediate practical possibilities such as an armistice or a peace treaty. We must never, on the other hand, allow our preoccupation with immediate practical compromise to dull our vision or to allow us to suppose that the **best** must be indefinitely postponed; otherwise we are not ready to seize those opportunities when the minds of men are ready for big advances.

(6) One such big advance must be towards total and universal disarmament and here I must insist that total disarmament is not necessarily more difficult than partial disarmament; it is simply something quite different. It means the abandonment of

military organization of all kinds, the recognition by all citizens that war preparations, whether offensive or allegedly defensive, are criminal. It means that **every** citizen would be, in effect, an international inspector. A foolproof form of the international control of atomic energy or of **partial** disarmament is virtually impossible. It might be possible to control the means of delivery of atomic weapons or the movement of troops. Indeed when the USSR suggested international control of sea-ports, airstrips and railway junctions it did more to restore confidence that she really meant business when she said "Peace" than all her previous protestations and propaganda put together.

(7) We must carefully study the functions of a genuine police system in an unarmed world. In Britain, at least as far as good citizens are concerned, the functions of the police are friendly, useful and even paternal. They do not engage in exhibitionist physical or military exercises, they do not have scientists busy making them bigger and more diabolical weapons; above all, they do not torture children. I know that we engage in so-called punitive missions in our colonies, but most of us are ashamed of them and few people would justify them.

(8) We must build up a system of international law, which is not imposed from above but is the expression of an agreement by some nations to act rightly whatever others may do. It should protect **individuals** against the interests of powerful groups.

(9) We must recognize that even a World Government might be despotic, because officials who have too much power tend to be corrupted by it: it will always take the vigilance of individuals to oppose and prevent—by publicity and by non-cooperation—official injustice.

(10) We must realize the consequences of disarmament: that without arms it would be impossible for long to maintain big discrepancies in the standards of living of East and West. Some will remain, of course, but the appalling extremes of poverty that now exist must go. Selfishness needs violence to sustain it and if we reject violence we must renounce selfishness also.

(11) We must remember that there is only one person whom we can certainly persuade to act rightly and that is ourselves. If we can agree to act rightly all together that will be fine, but we must not wait forever for such agreement, because forever will be much too long.

(12) And finally, we must not expect illiterate and educationally or morally under-developed peoples to behave just as we



know we ought to do or to have an advanced sense of civic responsibility, especially if we do not have it ourselves. Certainly, they can never be expected to benefit by our example, if we quarrel incessantly among ourselves and if their only experience of Western civilization is the fearful sight of a bombing aeroplane.

Professor Lonsdale, a member of the International Executive and President of the British Section of the WILPE, was honoured by Queen Elizabeth II in the New Year's Honours List, being appointed a Dame Commander of the Order of the British Empire. A distinguished scientist, Head of the Department of Crystallography in the University of London, Dame Kathleen has travelled widely in both hemispheres and recently visited the People's Republic of China as a member of a Goodwill Mission to that country.

Reprint from The Women's International League for Peace and Freedom, 12, rue du Vieux-College, 12, Geneva, Switzerland.

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## **FROM AN ADDRESS BY DR. D. MICHAEL MORANDINI**

In the religious structure of Christianity man achieved a unity of his world, not by any cause-to-effect, or logical-sequence-correlation of the world of experience, but rather by a structure of dogmas enunciated by authority and given to man by means of revelations.

This structure of abstractions was a well-working view for a mankind laboring under the oppressive discipline forced on man by king, priesthood and nobility. For the privations of a miserable existence in the short "here and now," there was in this Christian view the sure and eternal reward that came after death, the reward for the sake of which, and in the expectation of which, this life misery in the valley of laments could be disregarded without any major attempt of trying to ameliorate the earthly and "transitory" suffering.

It was only at the time of the Renaissance and the subsequent scientific awakening of man, that man's attention began to be directed to his life in the "here and now", and the conditions for the betterment of life began to be contemplated through the instrumentalities of scientific experience, objective thought and humanistic interrelation of man and his universe.

Science, technology and social advancement then began to be based on the so-called absolute truths and certainties of sci-



ence, instead of the absolute truths and certainties of religion. But science for 300 years, in fact up to the end of the 19th century, if not longer, remained as dogmatic in its methods, tenets and achievements as was the religious—Christian—philosophy of the Middle Ages.

The 19th century scientist, for instance, knew—just as certain as his Christian predecessor—how the world was constructed exactly, how the physical laws of the universe operated on a clearly predictable scale, and how the infinite perfectibility of man would almost automatically work for a constantly better-and-better human society through the social use of the machine.

The achievements in physics, astronomy and biochemistry are tremendous during the last less than 20 years. Their influence—during the remainder of our century, upon the social structure is unavoidable. I firmly believe that not only technology, medicine and philosophy will be influenced by the new great scientific developments, but also, and especially the fields of human relations; psychology, psychiatric, sociology, international relations, political philosophies and the entire coordination of man's life on this planet will be basically changed by the mentioned scientific achievements.

It will remain, however, up to man himself whether to use these advancements for human progress and peaceful living, or for the destruction of his civilization, and, in fact, his own physical self.

Most humanists reject supernaturalism. They simply feel that nature, including its fundamental mysteries, is enough; and that within the limitations of the laws of nature, man is free to work out his social life and progress on this earth without the expectation of help from supernatural agencies. But this does not prevent humanists from cooperating for social welfare and cultural progress with those who think otherwise but still work ardently for human betterment here and now.

Nevertheless, this cooperative and non-argumentative attitude of the scientific humanist does not prevent him from fighting superstitions and those who use religion for the creation of fear and for securing economic or political advantages at a detriment to society-as-a-whole.

Mysteries exist in science, but by open-minded approaches they constantly change. The non-dogmatism and pragmatic approach or research pushes the mysteries constantly back to some new ones. For instance, the mystery of matter, energy, space and

time was reduced, by means of mathematical symbolism, (a symbolic philosophy) to matter-energy and space-time. With this, the former mystery, the atom was replaced by the mysteries of the proton, neutron and electron. Then, for a while, the basic mysteries multiplied; mesons, K and  $\nu$ -particles, etc., were introduced. (This is the usual case when a science becomes "fluid" during a transition period of comparatively increasing uncertainties because research results are not as yet symbolically coordinated.) Then—by the guidance of the relativity tool and other means—the "many mysteries" are now being reduced again to the "mystery of the warping empty-space" which brings forth new and new matter in the process of "continuous creation." This it does without the capricious action of supernatural agencies, and does it through a mathematical union of space and time. This "warping space" our present fundamental scientific mystery is replacing now the many former fundamental scientific mysteries of the past. While we human beings do this replacement, symbolism, usually mathematical symbolism, is our tool. The pragmatic approach of science in research prevents the scientist ever to assume, as a scientist, any supernatural agency, because if he did so, further research, the further pushing back of origins and ultimates, would become impossible.

This open-minded and pragmatic attitude of the researcher and the coordinating scientist (who is really a scientific philosopher) strongly suggests that similar, open-minded and non-dogmatic, attitudes must be found along the fields of social progress, too, unless mankind wishes to remain dogmatically divided and commit suicide in the interest of final and absolute truths which clash with each other.

This is the point I wanted to make. To recapitulate: With open-minded research and coordination by symbolic reasoning, science constantly pushes back the so-called ultimate mysteries. By this we attain an ever-widening objective insight into our universe, ourselves and our society included. The results give us clues for similar scientific coordination of our social progress and the unity of man, if, and only if, social goodwill and the moral integrity of individuals and social groups (such as nation), who do not seek special privileges for themselves, are back of those activities of man which aim at material and mental progress.

But in all of these social actions of man, the individually accepted or individually rejected idea of a so-called "supernature" must not become a wall or expediency of social division which



would prevent man in tendencies at world-unification, and would engage him in preparation for, and the participation in, world wars for self-elimination from a cultured society.

Both the infinite and the infinitesimal, the astronomical or microscopic and the submicroscopic, point toward **new** cooperative social vistas in man's study of the universe. Scientific readiness to act constructively on basis of the gathered knowledge and humanistic goodwill, is the prerequisite of peaceful progress and a happier society in which material and mental suffering, starvation and international tensions are eliminated, and in which mankind may culturally progress with human dignity and constructive cooperation.

Humbly realizing all this, the humanists are here—not to create divisions on theological subjects—but to cooperate with many other socially oriented groups toward a constantly improving human society. Furthermore, with all their brothers of goodwill, the humanists are here to unmask those social **mis-**leaders of mankind who use scientific knowledge to promote special privileges at a detriment to humanity-as-a-whole. The humanists are definitely **not** here to waste their important social times in useless academic arguments about the so-called absolute truths—religious or any other kinds. (In other words, the humanists are **not** here to divide mankind on matters of faith, which are not anti-social, by trying to argue the "absolute right"—nature of their own belief.)

We, humanists, **are** here, without our mentally well coordinated universe, to work with hundreds of other associations of human dignity and goodwill. We are here humbly but consciously to carry the radiant light of progress toward a peacefully unified and harmoniously progressing world.

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## CHURCHES AS ASYLUMS

By William Edward Zeuch, Ph.D.

To put it bluntly, all supernatural religions, or all beliefs in the supernatural, no matter whether they be Buddhist, Christian, Jewish, Mohammedan, Mormon, or what not, are in reality forms of partial mental disorder. The temple, the mosque and the church are half-way stations to the asylum.

As every psychiatrist knows, there are two general types of mental disorders, the organic and the functional. The organic mental disorders, which constitute about one-fourth of all men-

tal cases, are such things as feeble mindedness, shock due to physical blows and other injuries, degeneration due to old age, deterioration because of syphilis or other venereal disease, and epilepsy. There is nothing we can do for such cases of organic disorders except to take care of them as best we can for so long as the patient lives.

The functional mental disorders, that make up about three-fourths of all cases of insanity, are another matter. They include the manic-depressives, the split personalities, and the psychoneurotics. All of these functional mental disorders are due to the failure of the individual to meet the demands of the society in which he or she finds himself or herself. Most of such functional disorders could be cured if our psychiatrists knew enough about individual psychology and about sociology. Unfortunately, most of the psychiatrists are merely doctors trained in medicine, men who have slopped over from the practice of medicine into the mental field for which they are not trained and, therefore, not prepared.

All those who suffer from functional mental disorders have been overcome by a sense or feeling of failure. Their psychosis, or their insanity, is dependent upon what each one tries to do about it, that is, on how each one tries to escape from the sense or feeling of failure. One type tries to escape the feeling of failure by rushing into the world in a frantic effort to overcome the feeling. This is the manic type. Another type tries to escape the feeling of failure by withdrawing from all activity and into himself. We call this the depressive type. A third type, whom we dubb the schizophrenic or dementia praecox patient, does not try to flee the world. Rather, he or she decides to remain in the world, in the situation or position in which he or she finds himself or herself, and to meet the sense or feeling of failure in one or more of a number of ways. He may decide not to care and to let everything slide. He may become a ne'er-do-well or tramp. He may decide to live in a dream world of fantasies and will then degenerate until the dream world becomes the real world for him. He may care too much about his failure to meet the demands of the world and try to escape by becoming utterly indifferent to all the demands of the world by a progressive process of complete withdrawal. We call this last the catonic type. Finally, he may be the kind that cares too much about his failure, so much so that he decides to change his situation by annihilating his fancied enemies. He becomes what we designate a paranoic—the most dangerous type.



The psychoneurotic, as distinguished from the manics and the split personalities, the third general type or class, has a deep sense of failure but does not allow it to overcome him completely. He does not lose his mind. He keeps his rationality and uses it under the pressure of his fears, and despite his feeling of failure, with a peculiar shrewdness.

Just as all functional insanity is due to the feeling of failure on the part of the individual, failure to meet the problems of life as he finds them, so the cure for all functional disorders may be found in helping the patient to overcome the feeling of failure, in helping the patient to face reality, to face the world as it is, and to establish or re-establish his sense of personal worthiness.

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Students of supernatural religions note that all believers suffer from this same sense or feeling of failure to meet the problems of life, the same characteristics that mark the mentally disordered. The very doctrines of supernatural religions, such doctrines as those of man's first perfection and his fall through original sin, make for a feeling of failure. Practically all the chief doctrines of supernatural religions have been stated and developed in such a way as to heighten this feeling of failure. First damning mankind as sinners, the priests and theologians of supernatural religions then set up temples, synagogues, mosques and churches as way stations—paying way stations—on the road to an unattainable perfection, an unattainable perfection that only increases the sense or feeling of failure. If any believers try to by-pass these paying way stations, by setting up milder theologies and free religious associations, the hierarchies fall upon them with wrath and anathemas, if they are not in a position to put them to death for heresy, which they have often done in the past—and claim the right to do in the present, in some instances. The vested hierarchies do not want any free religions, any free salvation, any free escape from the feeling of failure. That would destroy the various established religious rackets.

Since the priests, rabbis, mullahs and preachers have a stake in mental instability they hardly know what to do about psychiatry. If they are learned enough to realize that functional disorders can be dispelled or cured only by freeing the individual from a feeling of failure then they know equally well that such a release from a sense of failure will undermine the very basis of all supernatural dogmas—will wipe out the basis

for temples, mosques, synagogues, churches and the need for all priestcrafts.

When men and women become intelligent enough to accept the fact that they are just creatures in process of evolution, and not fallen angels, then the various theologies will not be able to hold them in bondage. The way stations on the road to mental disorders—the paying way stations on the road to unattainable perfection—with their various priesthoods, will become a thing of the past. One of the oldest organized rackets in the world will then be out of business. Hence there has been an attempt on the part of religious leaders either to take over psychotherapy or else to control it so as to give it direction and thus use it for religious purposes. Our Peales and our Sheehans on the air and in the press, as well as in books, further that effort. But there can be no compromise between science seeking to release human minds from a feeling of failure and ecclesiastical organizations that batten on deepening a sense of individual failure. It promises to be the old warfare of science and religion in a new form.

As we look objectively at the situation perhaps we should say that the temple, the synagogue, the mosque and the church are, for the present, havens for those driven by induced fears half way along the road to insanity, half way to that complete feeling of failure that characterized the mentally disordered. I have had priests and preachers tell me that keeping people from going all the way to insanity through a feeling of complete failure justifies these paying half way stations. But doctors should not be paid for induced diseases, for induced mental disorders.

As a Humanist, however, it seems to me that general psychotherapy, a psychiatry based on a sound knowledge of individual psychology and sociology, practiced through widespread and free public individual counselling would be far more preferable for the individual and for society. Sound health, both physical and mental, is of far more importance to society than is formal education. If education is free, is there any sound reason why the more basic and more important health of the individual, should not be free—a charge against society in its own interests and for the common good?

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To look fearlessly upon life; to accept the laws of nature, not with meek resignation, but as her sons, who dare to search and question; to have peace and confidence within our souls; these are the beliefs that make for happiness—Maeterlinck.



# RELIGION AND THE PUBLIC SCHOOLS

By Vern L. Bullough, Ph.D.

Those of us who believe it is unconstitutional to teach religion in the public schools are often amazed at parents and even teachers who continue to push for the teaching of religion in the schools. To discuss constitutional issues with these people is impossible. They either refuse to listen or say it doesn't matter. Some different approach must be used. In trying to talk to these people I have evolved a different campaign that seems to be effective: I present it in the hope that it might help others also.

My argument breaks down to four basic points. First, religion in the public schools makes students irreligious. How? Take for example the case of many schools in and around Youngstown, O., where I am now teaching. Morning religious services of sorts are given over the public address system each day in many of the schools. The intent of these services is undoubtedly to make the students more spiritually centered and thus better able to withstand the current "atheistic communism". But instead, most of the students pay little or no attention to the service unless the teacher forces them to do so. Usually they do home work, talk, or whatever comes to mind. If they are forced to listen it is with a feeling of resentment that they do so. Instead of making religion an important part of their life it is just something that they have to do like spelling or arithmetic. The result in many cases is to ignore religion and to hold a grudge against it for being forced to listen.

Second, religion in the public schools is often a camouflage designed to aid ill-prepared teachers to get by. Many teachers resort to teaching religion when they know little or nothing about their subject matter. I talked to such a one recently. This lady was assigned to a semi-slum district in Youngstown. She couldn't teach the students she was paid to do; part of her difficulty was that she was ill prepared and partly she was not emotionally adjusted to teaching. As a result she spent most of her teaching hours reading the Bible to them and teaching them manners, so they would act like good Christian ladies and gentlemen. Of course, it was her particular brand of religion she was teaching. Unhappily the students from her area are not usually as well qualified to enter college as from other districts. Perhaps they ought to be examined on Bible verses instead of history, geometry, or home economics.

Third, religion in the public schools leads to sectarianism. This is especially true when students are asked to prepare Bible readings, or stories, for the religious service during school hours. Many students do get help from their parents. Many others show up unprepared or turn to the teacher for advice. Any teacher's advice usually comes from his own religious experience, consciously or unconsciously. As a result the choice is a Bible verse with particular meaning in his or her religion, or a religious story that the teacher is acquainted with. This encourages sectarian teaching. This is especially true in cases where unpopular or extreme minority religious groups exist (and where do they not), where many teachers deem it their duty to aid the students in emancipating themselves. The teacher cannot be entirely free from bias even if he or she desired.

Fourth, in the cases where released time is practiced, religious classes contribute to the general intellectual laziness of students. The main purpose of released time is to get the students into classes on religion. If homework is too heavy, or marks and grades severe, students simply will not choose to enter into released time classes. The result is that released time classes are usually snaps, designed so that anybody can get a passing grade. As a result, released time classes have a great number of students looking for relaxation, or the raising of their grade point, and not for religion.

These four arguments can apply in almost every situation dealing with religion in the public schools. To those religious or misguided people who persist in trying to bring religion into the public schools these arguments have proved effective, at least in my experience.

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## **SAYS NEW LAW POSES 'MAN WITHOUT COUNTRY' DILEMMA FOR U. S. ROMAN CATHOLIC BISHOPS**

News Release, Friday, July 12, 1957—"The tragedy of 'The Man Without a Country' may well become the personal tragedy of top Roman Catholic officials in the United States as a result of the enactment of H.R. 8383 (introduced by Rep. Melvin Price of Illinois), authorizing Reps. McCormack and Rooney to accept and wear a papal decoration," POAU Executive Director Glenn L. Archer declared upon learning that President Eisenhower had signed the bill on July 10. He continued:



As I pointed out in my telegram to the President on June 28, the bill clearly implied U. S. recognition of the Vatican as a foreign state. Although the title of the bill loosely referred to the "**Ecclesiastical** Order of St. Gregory," its undoubted purpose was to conform with Article 1, Section 9 of the Constitution, which requires U. S. government officials to obtain the consent of Congress before accepting "any present, emolument, office, or title of any kind whatever from **any king, prince, or foreign state.**" The Church's own description of the Order of St. Gregory the Great states that the award is temporal, not ecclesiastical, in nature, and is bestowed on deserving "papal subjects."

This new law, passed by Congress and signed by the President, now places the Government of the United States, and the American bishops of the Roman Catholic Church in a fearful dilemma. If the laws of the United States are to be enforced impartially, then U. S. recognition of the Vatican as a foreign state brings the following consequences, among others:

1. The Roman Catholic bishops of the United States, who take an oath of fealty to the Pope, will have to register under the provisions of the Foreign Agents Registration Act.

2. The State Department will have to take up the American passports of Archbishop Aloysius Muench, the papal nuncio (ambassador) to Germany, and Msgr. Joseph McGeough, the papal internuncio to Ethiopia, on the ground that they have forfeited their American citizenship under terms of the Immigration and Nationality Act of 1952 by serving a foreign power in the highest diplomatic capacity.

3. All previous decorations bestowed by the Vatican on American officials will have to be considered suspect—even those which are less distinctively "temporal" than the Order of St. Gregory the Great—because of the difficulty of distinguishing between the Pope as churchman and the Pope as statesman. (In this connection, it may be recalled that General Dwight D. Eisenhower himself was made a Knight of Malta in June, 1944, in Rome.)

4. The violent and bitter controversy which rent the country asunder in 1951 and 1952 after Gen. Mark Clark was nominated as U. S. Ambassador to the Vatican may be reopened. No good effect can result from the law just adopted, but the potential harm is incalculable.

## Double Standard?

The dilemma cannot be resolved by using a double standard in the application of American law—with one standard where the Roman Catholic Church is involved and another for the rest of us. As I have stated on a previous occasion (Feb. 20, 1953): "Ordinary Americans still believe that all citizens are equal before the law, and that Papal Nuncios O'Hara (nuncio to Ireland at that time), Muench and Hurley (nuncio to Yugoslavia at that time) should not be allowed to do what other American citizens are forbidden to do."

Unfortunately, the State Department has heretofore shown a disposition to apply just this kind of double standard. It has shown great—even ridiculous—severity toward non-Catholic citizens on the question of dual loyalties, while looking the other way when it came to glaring violations by Americans serving the Vatican. For instance, a Georgia-born singer named Mrs. Zaidee Jackson was deprived of her citizenship by the Immigration and Naturalization Service in January, 1956, because she had accepted employment as an entertainer in Romanian restaurants which were owned by the government of that country. After a year-long legal battle, she won her citizenship back, but the disparity in our Government's recent policy towards such hapless individuals and American clerics who service the Vatican State as Ambassadors, is shocking. Last September, to cite another example, the State Department issued a warning to American sea captains who had responded to Egypt's call for pilots to navigate the Suez Canal, saying that if their employment on the Canal involved taking any oath or declaration of allegiance to Egypt, they would suffer "loss of nationality through employment by a foreign state." But papal nuncios, much more highly placed than restaurant singers or sea captains, have received no warnings at all! Indeed, in the case of Archbishop O'Hara, the State Department tried to fall back on the transparent fiction that he was performing an "ecclesiastical" rather than a "secular" function—in spite of his being dean of the diplomatic corps in Dublin! The only American priest who has had any difficulty concerning dual loyalty has been Father Bruno Durigon of Detroit, who, upon orders of his church superiors, voted in Italian elections of 1946 and 1948. Even this humble priest was told that he had not exhausted his remedies with the State Department. There is a good possibility he may yet have the matter adjusted.

## **POAU's Position**

POAU believes that this nation must regain its integrity by dropping the double standard. We do not wish the topmost bishops of the Roman Catholic Church—any more than the lowliest priest—to be ensnared in the dilemma of "The Man Without a Country." But the dilemma can only be resolved by clearly and consistently affirming that under American law the Vatican is not recognized as a state, but only as a church, and that the rights and duties of its followers (not "subjects") are exactly the same as those of all other United States citizens regardless of church affiliation. This means that all bills, laws or administrative acts to the contrary must be voided. The time has come when this contradiction in our law and policy must be ended.

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## **FROM A PERSONAL LETTER TO THE EDITOR FROM THAT ANCIENT REBEL, FRANK O'HARE**

Newton utterly refused to abandon the concept of the calculus, tho outvoted 10,000 to one by the learned.

The mentality of the masses of mankind at least in U. S. is so inhibited by "education," that there are still millions who deny that proprietors, as a class, have different material interests than the "underprivileged."

Georgia women turn pale if asked to sit by a Negro professor of English, history, law, etc. They cheerfully sit beside a Negro chauffeur, in the family car.

There are sporadic occurrences of spontaneously organized autonomous organizations, such as the old Socialist Party Local was. But they cannot subsist. Every sort of "activity" is now managed. Boys' clubs, managed by policemen; Boy Scouts, managed by high executives of great corporations; religious organizations with men like Dulles leading them, "supervised" recreations. Hitler had it organized to perfection. As U.S.A. copies every European invention and "blows it up",, so with the agencies for ultimate fascism.

Whether we can save the human race from slavery to routine is the great question.

The artist is one who rebels against regimentation. His opposite is the drudge.

It is inconceivable to many that men can be happy without gadgets. They do not believe that the soul has any resources.



## EXCERPTS FROM FUNERAL SERVICE OF MRS. IRVING A. ZARET, DELIVERED BY RAYMOND C. BAUMGARDNER

Humanism is as old as humanity, but its adaptation to the art of living and human brotherhood is fairly new, and quite unknown to most. Basically, it is the idea that whatever progress is made by mankind upon this earth, man himself must make it. Man's destiny lies within his own hands. There is no outside or supernatural aid that he can call upon for help. He must help himself. There are no ears in heaven to hear nor eyes in heaven to see the plight of man upon this earth. To the humanist the world and the entire universe is governed by inexorable natural law, an unchanging law that yields to no prayers, and heeds no flattering praise or sacrifices. Humanism gives no credence to the supernatural. There is no supernatural—something over and above nature. The rock base of humanism is that the universe is governed by law—nature's inexorable law. Man advances as he gains knowledge of these laws, and adjusts himself to their findings. The wonderful mind of man has carried him to the full realization that within himself lies the power to make this world the heaven he dreamed about for himself after death. It is this new knowledge and understanding that makes men free. The tools for progress are the sciences, and only until recently have these tools made this mundane world a fit place for man to dwell. Humanism declares that the earth and its bounty belong to the entire human race, and that this natural bounty if managed properly is amply sufficient to feed and clothe and provide shelter and pleasure and even luxury to every living being. Education is essential. Knowledge must be enhanced. Wars must be terminated. Universal peace must be established. The humanist draws upon the sciences to show the way to better living for all mankind.

Humanism practices the universal brotherhood of man, and seeks to enable all men to dwell together in unity despite variations in color, race, creed and nationality. Humanism holds to the view that science, that education, that knowledge shall bring about this better world. Humanism is what the word implies—a world of humans, for humanity—all humanity. Before the Eden of such a world bears fruit, weeds must be pulled up and destroyed. These weeds to the humanist are religious bigotry and creeds, racial antagonisms, national boundaries. Yes, the influences that divide men into warring factions must be eradicated

from the earth before the humanist world is realized in its fullness.

Every member of the human race, although he be the grandest creation of all nature, is still but a small parcel of the same elements that constitute all the other natural creations, whether in the form of ocean waves, the birds of the air, or the trees, plants, and flowers of the land. And, as trees and plants and flowers, and as birds, and yes, even the waves of the sea, perish and change their forms, the members of the human race likewise give up the elements that gave them being, and revert to whatever changes nature next decrees.

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## CIVIL LIBERTIES IN OUR OWN TIME

Dr. Lamont brings together in one volume the assaults on American liberties and the history of court cases dealing with the same. It was a tremendous job and has been done well. The book is much more than a catalog of civil violations. Through it all runs a philosophy of historic American liberties, a glowing patriotism, and an acute analysis of mob hysteria making a powerful impact on government, particularly on the courts.

Dr. Lamont is a philosophic Humanist and, as such, is outraged at whatever impairs the dignity or doubts the words of any human being. Any sensitive person who reads this book must be filled with compassion at the undeserved misery visited upon so many by a few frightened people lashing out recklessly without due process and insisting that all ideas not their own must be subversive. In one chapter, Dr. Lamont claims that the Civil Liberties Union itself was affected by the current Communist hysteria and failed to demand the same protection for Communists as it claimed for other citizens. He makes the interesting speculation that had the CLU not thus weakened its position, the orgy of rights violation would have been greatly reduced. It seems the courts and the CLU somehow felt that while to safeguard the rights of an alleged murderer was no defense of murder, a person who was charged with being a Communist was not entitled to the same protection.

—Harold Scott

**Freedom Is As Freedom Does** by Corliss Lamont. Horizon Press, N. Y. 1956. 300 pp. \$3.95.

## ON CAPITOL HILL

Senator Irving Ives (R., N. Y.), a member of the Senate Labor Committee, has issued a statement declaring that elimination of labor's right to a union shop through national "right-to-work" legislation "might prove disastrous to labor-management relations." Ives said that he believes that "all employees have an obligation to support their collective bargaining agent, economically and otherwise, as long as the majority of employees in the unit desire to be represented by the labor organization in question."

A Minimum Wage Bill (S. 1853) offered by Sen. John Kennedy (D., Mass.), has been voted out of subcommittee to the full Senate Labor Committee. The compromise bill would cover an additional six million workers and provide overtime after 44 hours the first year, 42 hours the second year and 40 hours the third year to retail workers newly covered. Hearings in the House of Representatives are still going on.

Defense Workers throughout the country will feel economy breeze from Washington as result of recent Pentagon order barring overtime as an allowable cost item in defense work. No major layoffs are expected but earnings may be cut substantially for many defense workers.

### Other Items of Interest

Secretary of the Treasury George Humphrey has estimated that fast tax write-offs granted by the government since 1950 will cost the U. S. Treasury \$3 billion. Humphrey has finally come out against continuation of the present program which he termed inflationary and which he said gives recipients unfair advantages over competitors.

One-third of all American families still have incomes below \$3,000 annually, according to recent Federal Reserve Board figures.

—I.U.D. Fact Sheet

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### RECOMMENDED FILM

**Johnny Tremain** (A Walt Disney production). Watch for it. Preceded by delightful Disney story of a dog, a fawn and mountain lion that will entrance children and parents.

This picture is of Boston where its citizens revolted when



they believed their rights as Englishmen were denied. This picture shows how hardly won and how precious is our political heritage. But in these poor days who cares? Our Constitution is mocked, our Bill of Rights disregarded. Reputations are ruined beyond recourse by government stool pigeons. Citizens' rights to travel are abridged, the judiciary is coerced, a terrible new tyranny under the name of "internal security" sweeps over the land, spies peeking through key-holes, listening down chimneys, and sitting in our churches searching for sedition. They survey the books we read, the magazines we buy, the friends we have. They brow-beat the press and intimidate the clergy. The money we pay as taxes is used against us by witch-hunting committees that operate with the devilishness of Machiavelli and the sadism of Torquemada, setting themselves up as prosecutor, judge and jury and announcing the verdict to the papers in advance. Our servile press prints the releases thus participating in character assassination. A John Zender cannot be found in all the land.

The intellectuals of the American churches busy themselves with the metaphysical contradictions of Barth, Bruner, Tillich, Niebuhr, and the rest rely on the ecclesiastical clown Billy (the kid) Graham. In our topsy-turvy land defenders of liberties are called traitors and enemies of liberties are called patriots. Where is the spirit of '76? Joe McCarthy if in heaven is accusing God of subversion and if in hell is hauling Satan before an investigating committee; but his spirit on earth is turning men into mice and brain-washing all who attempt to think. Coercion at home becomes coercion abroad. The U. S. has taken the place of Britain as the bully among the nations. Our state department now tells the nations what kind of government they have and what their several foreign policies shall be.

See this picture of Englishmen who had to become Americans in order to "insure domestic tranquility, provide for the common defense, promote the general welfare and secure the blessings of liberty to ourselves and our posterity."

—Ram's Horn

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## WHAT RELIGION MEANS TO ME

By Soren Dahl

It has been said that there are over 50,000 definitions of religion. Even so, yet we may well say that religion is the name man has given to the search for knowledge and realization of the truth of being, the whole.

"Religion is not for the purpose of securing a place in heaven. It is an inquiry into truth and its ideal is knowledge and realization of truth."—Srimad Bhagavatam.

The urge for knowledge and realization of the truth of being, the whole, is ever present in the human kingdom. The records of our world show that man can outgrow a creed but man cannot outgrow religion.

"Religion is an inseparable component of human life and always must be." (John MacMurray. *The Structure of Religions Experience.*)

Religion is a climbing and lively plant which never perishes; it only changes form."

(Diderot—Discourse of a Philosopher With a King.)

First comes religion, the search, then comes the creed, the result of religion the search, the progress made in the search.

"Religion is not a creed, not a membership card, but a way of life." (F. H. Mayer, the new Church Messenger, Sept. 1946.)

"True religion is not a theory—it is a practice. It is not a creed—it is a life." (Robert Ingersoll—*The Ghosts.*)

Religion does not consist in worshipping gods." (Robert Ingersoll—*Myth and Miracles.*)

Religion, as a search, is a way of life; a way that promotes existence and progress.

"The instinct of self-preservation . . . Religion itself was born of this instinct." (Robert Ingersoll—(A Reply to the Rev. Henry M. Fields.)

"One of the largest facts in the history of man is religion."—(Chapman Cohen—*A Grammar of Freethought.*)

There is but one religion, in the sense that, by the oneness of being, existence, or the situation, there is but one subject, one desire, one objective; to go forward to a higher state of understanding, awareness or consciousness of the truth.

There can be no religion higher than truth. (Pythagoras.)

"The object of religion is the ideal in contrast to the present state. (S. Radhakrishnan, the Dhammapada.)

"A new religion is a contradiction in terms—there is only one religion in the world." (Elbert Hubbard, *Little Journeys.*)

Religion, as a search, is the science of the whole, in contrast to the sciences of the parts and aspects of the whole.

"Religion, what crimes are committed in the name." (Madam Roland.)

"I have the largest sympathy for religion, and the largest contempt I am capable of for a misleading theology." (Luther Burbank).

It is true—

"Evolution is at work on the creeds as well as in matter." (Elbert Hubbard—Little Journeys.)

It is true, a million gods and angels, devils and witches, have been destroyed by the applied light of reason and conscience, but there is a million yet to go. The present situation demands continued progress.

There is but one tool that brings constructive results and that tool is the power of consideration and application, reason and conscience. It is the same tool used in all sciences.

"Fix religion firmly in the seat, and call to her tribunal every fact, every opinion." (Thomas Jefferson—Letter to Peter Carr.)

"My endeavor has been directed to bring man to a right use of the reason God has given him." (Thomas Paine—Life and Works of Thomas Paine, Vol. 1.)

"I believe in the religion of reason." (Robert Ingersoll—Why I Am An Agnostic.)

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## HUMANIST DOOR OPENERS

The following reprints are available:

The A B C of Religious Humanism, by Dr. Harold Scott.

Hypocrisy at the Summit, by William Edward Zeuch.

Faith, Science, Humanism, by D. M. Morandini.

The Relativity of Right, by Gardner Williams.

What Copernicus Did to Religion, by Eugene Kreves.

The Free Mind Confronts Religion, by Eugene Kreves.

The New Protestant, by Eugene Kreves.

Prices for above: 1 copy 10c; 3 copies 25; 15 copies, \$1.00.

"Humanism — Its Background and Meaning," by Dr. John Dietrich. Booklet, price 15c.

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## LETTERS TO THE EDITOR

Dear Mr. Corson, Editor, Humanist World Digest:

I am enclosing \$1.00 for a renewal subscription to Humanist World Digest; also 50c for three copies each of the reprints mentioned in this circular letter.

I like the slogan "In Reason We Trust" appearing under the name of your magazine on your return address labels. Very good



idea. I don't use the hypocritical "In God We Trust" stamps. It's such a lie because we don't do anything of the kind. We trust in our defense program, our atom and hydrogen bombs. The founding fathers would turn over in their graves if they knew what is going on in this country today and what the general world situation is. What the final outcome will be is anyone's guess. We will keep up our good work, however, and hope for the best.

Prescott, Ariz.

Sincerely,

Mrs. Lydia Burnham

Dear Mr. Corson:

Enclosed find two dollars for Humanist World Digest. June 30th I was 82 years old. I am a retired janitor.

In the last 30 years I have distributed about a million reprints "To Make Americans Think, for Only Better Thinking Will Make Americans Better."

Yours truly,

San Diego 1, Calif.

Joseph Schaffer

Humanist World Digest,  
My Dear Corson:

The May, 1957 issue of the Digest has an article entitled "Mr. Don Whitehead's Story of the F.B.I.", which is a masterpiece in the way of vital information of which the American public should be apprised. I have also noted that Mr. Hoover has not been impartial in political matters, also. The criticism of Professor Elderkin is powerful and straight from the shoulder. I hope that you will send a copy of this May issue of the Digest to Hoover, in person—it may give him a jolt he badly needs.

I spent the winter in California from October 5th last, to May 24th. My physical condition most of the winter has been most unfavorable but has improved much since my return to Seattle. I do want to write a good article for your periodical some day, subject to your approval, of course. Your contributors have been quite high class up to the present time and I may not qualify but if my story is rejected no harm done. My heart is in the right place.

With kind regards I ask to remain

Most sincerely,

Col. Will. E. Estill

Seattle, Wash.

# EDUCATION VERSUS MORALS

By D. T. Stoolfire

Education: The atomic bomb derives from education. Its use, its wise use, cannot be brought about by education. It takes something more than that. Marco Polo literally stole the art of making gunpowder from the Chinese and it had Europe drenched in blood before Christendom invented a table fork. The Chinese never used it in guns at all.

No credit to Education: Two mid-western colleges turned out "Loeb and Leipold," B.A.'s before they were twenty, but Mr. Darrow had a little difficulty collecting his fee for saving their necks. What was lacking? Not education, surely!

It might be well to consider what education is—not!

Education is not training. You can train a sweet potato vine.

Education is not wisdom. Wisdom is what determines how you use the education—and other things.

Education is that part of what the mind molds which can be utilized by one to one's advantage. Wisdom determines that utilization.

Training is a fixation of the nervous system to the end that certain behavior may be expected in any situation. Personal morals as well as personal cleanliness is a matter of training and not of education. The place of training comes earlier in life than that of education. That is probably why the church says: "Give me the child until he is six." About how much education can a kid absorb by the time he's six? However, his character for better or worse is pretty well fixed, usually, by that time.

There comes a time in the affairs of each of us—that has not sufficiently been emphasized; in fact, hardly ever mentioned; only a few times in the Old Testament. It hasn't even a name. Birth, puberty, marriage and death are named and more or less understood; but this 'time' hasn't even been well recognized. Nevertheless it divides two periods of our lives; separates two periods of our lives.

Before this 'time' one cannot even conceive of what his life in the future is to be. After this time he cannot remember much of what happened before this 'time'—a blessing, perhaps.

Before this 'time' one is susceptible to training (the way of the churches' attitude) and not to education.

After this 'time' moral training, if not already accomplished,

is rather difficult. It's a good deal like his set of teeth—not an exact analogy.

If parents would instill into their children this attitude of approach before beginning their public school education it might lessen the congestion in the school rooms and also that in the teacher's blood stream. Of course, the parents might have to stay at home more. Unavoidable!

This is to say nothing of "Separation of Church and State," nor of segregation, nor of federal aid.

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## **'RIGHT-TO-WORK' IS SWINDLE**

**By Joseph Keenan, IBEW International Secretary**

"The promoters of state 'right to work' laws are out to disorganize the labor movement and revive the law of supply and demand with the boss doing the demanding and the workers the supplying," Joseph Keenan, IBEW international secretary told the IUD Industrial Relations Conference.

Terming the phrase "right to work" the "greatest swindle ever to be tried on the American public," Keenan called upon organized labor to get a new name for these "anti-union open shop laws" and launch a campaign to show the nation the evils of such legislation.

The IBEW official said the AFL-CIO and its members must develop a program of action which utilizes the union label, registers and turns out the vote on election day, and "takes advantage of every opportunity to bring the truth to the boys and girls in our schools."

Pointing to the propaganda of the National Association of Manufacturers, Keenan said NAM policy has not changed down through the years. The NAM is guided, he declared, by a "dark dream world of the past—a world where the working man would be little more than a slave, depending upon his master's whim for a crust of bread."

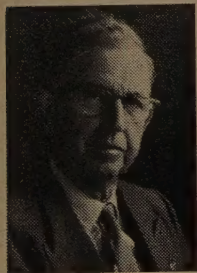
He cautioned unions not to take it for granted that this reactionary propaganda is transparent. He said the NAM has been "pouring propaganda into our schools for 60 years" and furnishing skillfully slanted material to newspapers throughout the same period.

"We cannot expect students in our schools and people in rural areas to get an accurate picture of organized labor—nor when their only source of information is the NAM or Chamber of Commerce," he declared.



## RAMBLINGS WITH THE EDITOR

This is the period of the year when most of us like to steal a few days to get away from our daily grind. One of our members, Rev. Jim McKnight of Hutchinson, Kans., dropped in with his family, on their vacation tour of the West. They came through Colorado, the Rocky Mountain National Park, stopped to say hello to our mutual friend, Dr. Harold Scott, the minister of the Unitarian Church at Salt Lake City, then took a peek at Reno, and after a couple of pleasant days in the San Francisco Bay Area, headed North for a look at the Big Trees of the Redwood Empire and Yosemite, then back to Kansas.



E. O. CORSON

Part of our family took a two-week tour of the Grand Tetons, Glacier National Park, then down Highway 97 through Nevada and home.

Yours truly took a short tour of Northern California in the Trinity Alps and the Mt. Shasta Areas, gave the Trinity Dam site the once over, stayed in the Forest Service Camp that will be 400 feet under water when the dam is complete. This is one of the dams that has come under public notice because of the proposed so-called Pacific Gas and Electric Co. partnership or power give-away that is now before the Congress, which would lead finally to the whole California Central Valley Public Power being taken away from the people by this Power Company. We hope the Congress will not give its approval of such a program and will reserve this Trinity Power for public distribution.

Something about nuclear testing. Nuclear weapons in Nevada and their effects on some of the people in that State were called to my attention in a reprint of an article from the Las Vegas Sun, by the Friends Service Committee, 1830 Sutter St., San Francisco 5, Calif. It deals with a startling situation about these people and their stock, in which loss of hair, cancerous conditions and other effects on children. This is in the U.S.A. Why not send to the Friends for a reprint. They are quoted at 2c each. Let us hope the Russians and our own country through the United Nations can find ways to get together before all mankind is destroyed by these experiments or ultimately by these weapons.

Another factor that is comparable to nuclear weapons that seems to be developing at an ever greater rate seemingly, as the reports come in, is our own and the ever-expanding birth

rate of the world. An article in a recent issue of the United Nations Review is headed, "Five Thousand Million by the Year 2000." With the United States the fastest growing birth rate in the present world, we wonder what they will think of their fathers when the year of 2000 arrives. With it is said three-fourths of the people going to bed hungry each day now. What will it be like then? Will there be any "Wilderness Areas" left for them to look at and enjoy? Most of all, where will their food come from? Don't you think the present generations should accept their responsibility of their relationship to the generations of the Future?

With this concluding thought let us close. We must make a conscious investigation of values. There is a goal before us. Man must be brought into the conscious possession of his moral faculties. The world from which he has closed himself must be opened to him through his efforts in his community and his nation through and with the United Nations. There must be builded a peaceful world order, founded on a Universal Moral Code under which the real brotherhood of man can be builded.

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## AN INSPIRATION

No man has earned the right to intellectual ambition until he has learned to lay his course by a star which he has never seen—to dig by the divining-rod for springs which he may never reach. In saying this, I point to that which will make your study heroic. For I say to you in all sadness of conviction, that to think great thoughts you must be heroes as well as idealists. Only when you have worked alone—when you have felt around you a black gulf of solitude more isolating than that which surrounds the dying man, and in hope and in despair have trusted to your own unshaken will—then only will you have achieved. Thus only can you gain the secret isolated joy of the thinker, who knows that, long after he is dead and forgotten, men who never heard of him will be moving to the measure of his thought—the subtle rapture of a postponed power, which the world knows not because it has no external trappings, but which to his prophetic vision is more real than that which commands an army. And if this joy should not be yours,—still it is only thus that you can know that you have done what it lay in you to do,—can say that you have lived, and be ready for the end.—Oliver Wendell Holmes.



## THE MEMBERSHIP ROLL CALL

Like most liberal publications, HWD depends on its readers for its support. There are no profits—and no “angels” other than its readers. Your subscription, with an extra contribution, helps this important work along.

For \$1.00 you can subscribe to the Humanist World Digest for a year, or send it to a friend. It will be a Missionary toward man’s objective approach for his survival here. We would like to have you answer the Roll Call. Also, we will thank you for the names of those you think might like to know about this magazine.

“The leading rule for the lawyer, as for the man of every other calling, is diligence. Leave nothing for tomorrow which can be done today.”—Abraham Lincoln.

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### SUBSCRIPTION FORM

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## INTERPRETING HUMANIST OBJECTIVES

**HUMANIST WORLD FELLOWSHIP** is a religious association incorporated under the laws of the State of California with all the rights and privileges of such organizations. It enrolls members, charters local societies, affiliates like-minded groups, establishes educational projects and ordains ministers.

**HUMANIST WORLD FELLOWSHIP** defines religion in terms of two inseparable historical processes: (1) the ages-long quest for ultimate human values; and (2) the continuous effort to realize these values in individual experience and in just and harmonious social relations. Humanism affirms the inviolable dignity of the individual and declares democracy the only acceptable method of social progress.

**MODERN HUMANISM** seeks to unite the whole of mankind in ultimate religious fellowship. It strives for the integration of the whole personality and the perfection of social relationships as the objectives of religious effort. Humanism, in broad terms, tries to achieve a good life in a good world. **HUMANIST WORLD FELLOWSHIP** is a shared quest for that good life.

Above all, man is not to be regarded as an instrument that serves and glorifies totalitarianism — economic, political or ecclesiastical.

**HUMANISM** insists that man is the highest product of the creative process within our knowledge, and as such commands our highest allegiance. He is the center of our concern. He is not to be treated as a means to some other end, but as an end in himself. Heretofore man has been considered a means to further the purposes of gods, states, economic systems, social organizations; but Humanism would reverse this and make all these things subservient to the fullest development of the potentialities of human nature as the supreme end of all endeavor. This is the cornerstone of Humanism, which judges all institutions according to their contribution to human life.

**HUMANISM** recognizes that all mankind are brothers with a common origin. We are all of one blood with common interests and a common life and should march with mutual purposes toward a common goal. This means that we must eradi-

cate racial antagonisms, national jealousies, class struggles, religious prejudices and individual hatreds. Human solidarity requires that each person consider himself a cooperating part of the whole human race striving toward a commonwealth of man built upon the principles of justice, good will and service.

**HUMANISM** seeks to understand human experience by means of human inquiry. Despite the claims of revealed religions, all of the real knowledge acquired by the race stems from human inquiry. Humanists investigate facts and experience, verify these, and formulate thought accordingly. However, nothing that is human is foreign to the Humanist. Institutions, speculations, supposed supernatural revelations are all products of some human mind so must be understood and evaluated. The whole body of our culture — art, poetry, literature, music, philosophy and science must be studied and appreciated in order to be understood and appraised.

**HUMANISM** has no blind faith in the perfectibility of man but assumes that his present condition, as an individual and as a member of society, can be vastly improved. It recognizes the limitations of human nature but insists upon developing man's natural talents to their highest point. It asserts that man's environment, within certain limits, can be arranged so as to enhance his development. Environment should be brought to bear on our society so as to help to produce healthy, sane, creative, happy individuals in a social structure that offers the most opportunity for living a free and full life.

**HUMANISM** accepts the responsibility for the conditions of human life and relies entirely upon human efforts for their improvement. Man has made his own history and he will create his own future — for good or ill. The Humanist determines to make this world a fit place to live in and human life worth living. This is a hard but challenging task. It could result gloriously.

These brief paragraphs indicate the objectives and methods of **HUMANIST WORLD FELLOWSHIP** as a religious association. Upon the basis of such a program it invites all like-minded people into membership and communion. Let us go forward together.

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